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[No. XIII.]

## Miscellany.

For the Christian Herald.

### PRACTICAL EDUCATION.—No. XIII.

*Ninth Letter from SENEX to his Daughter.*

MY DEAR DAUGHTER—Admitting that *to dance*, in a moral point of view, is as innocent as *to walk*, *to ride*, or *to sail*, is it expedient for those who hope they are Christians, and who have engaged, in the most solemn manner, to live according to the gospel, to join in the vain, promiscuous, unseasonable dances of both sexes, as they are generally practised?

Christians, you are sensible, are not to do every thing that is lawful. The great Apostle to the Gentiles saith: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

I shall here give you, my daughter, the principal reasons why I think it inexpedient for Christians to dance.

I. Because dancing is, very generally, considered as a favourite amusement of the gay world—of those who appear the most thoughtless about death, judgment, and the world to come. The professors of religion, if they are what their profession implies, are different from the world: they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." St. John in his first letter saith: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but of the world." Those who are *born of the Spirit of God* are different from the world in their views, affections, and relations, and ought to distinguish themselves by their conduct: "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy: for the temple of God is holy, which temple ye are." "What concord hath Christ with Belial: or, what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? for ye are the temples of the living God; as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will

receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

Who, my daughter, young or old, but a thoughtless wretch, would presume to dance in the *Temple of God*? Shall Christians, then, dance, who are declared, by an inspired apostle to be *the temple of God, and to have the Spirit of God dwelling in them?* to be a *chosen generation, a royal priesthood, a holy nation, a peculiar people*; that they should show forth the praises of him who hath called them out of darkness into his marvellous light.

The same apostle directed Titus, whom he left at Crete, to speak "the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded." In all this, you say there is no direction to dance, nor any thing which looks like it. All are exhorted to be sober:—not merely to be temperate in meats and drinks, but to have their whole conduct according to the gospel. James says: "If any are merry, let them sing psalms." And Paul, in his letter to the Philippians, mentions with "weeping" those "*who mind earthly things.*" He likewise saith: "To all that be at Rome, beloved of God, called to be saints——Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." To the faithful in Christ at Ephesus, he saith: "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil—Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord, Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Who, I seriously ask, ever heard any one devoutly "give thanks unto God and the Father, in the name of our Lord Jesus Christ," for an opportunity to mingle and dance with those, who, to say the least, generally know not God, nor the power of his grace? Where was there ever a ball opened or closed with prayer? Would it not rob this amusement of its charm, were any one, as the mouth of the party, publicly to ask the blessing of Heaven to rest upon them?

II. It is inexpedient for Christians to dance, because it grieves most of their religious friends; and to do this, knowingly, is a direct violation of the divine law. "Give none offence, neither to the Jew, nor to the Gentile, nor to the church of God." "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of." The same apostle also said, in

the sincerity of his heart : “ If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

III. It is inexpedient, as the prophet Isaiah expressly saith : “ Take up the stumbling-block out of the way of my people.” Dancing in the manner described, is to put one in the way. It is contrary to the self-denying spirit of the gospel. The Lord Jesus when upon the earth said : “ If any man will come after me, let him deny himself, and take up his cross, and follow me.” And Paul says : “ Abstain from all appearance of evil.” “ Let us not sleep as do others ; but let us watch and be sober.”

All who have the Bible in their hands, and read it, know how Christians are required to live : therefore, when they see *any at a dance*, who have witnessed a good profession, been at the table of the Lord, and partaken of the symbols of his body and blood, it is a “ *stumbling block*” in their way. They are confounded, and stumble. They know not what to think or what to say. They turn to their Bibles and read : “ Let the same mind be in you that was in Christ Jesus :”—“ who was harmless, undefiled, and separate from sinners :”—“ walk in wisdom towards them that are without.” They readily recollect how solemn the communicants appeared, while upon the Sabbath they were, symbolically, eating the body, and drinking the blood of Christ : but, how strangely altered before this holy day returns ! They are dancing, full of glee, and sharing in all the mirth and hilarity of the most thoughtless ! This *stumbling block*, it is to be feared, often rises into a large mountain. It becomes a complete barrier in the way of many. Being full of unbelief, they scoffingly say, *there is nothing in religion !* Those who profess it do not believe it. We are just as well without any such pretensions, as they are with them. To those fashionable professors, who, instead of taking up the *stumbling block out of the way*, put *one in the way*, I would say as David did in another case : “ Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the uncircumcised should triumph.”

IV. It is inexpedient on account of its inconsistency with the *spirit*, if not with the *words* of the covenant, into which professing Christians have voluntarily entered, “ to preserve the unity of the spirit in the bond of peace.” For any needlessly to do what they know will grieve those *for whom Christ died*, is directly to break “ the unity of the spirit.” It often greatly interrupts Christian communion.

For communicants to dance, and to join in all the frivolity of the young and gay, is so far from *reproving sin*, that in the view of many very conscientious people, it does much to promote it. Let the profession of men be what it may, there is much meaning in the proverb “ *actions speak louder than words.*” When any are “ lovers of pleasure more than lovers of God”—when they are taken up in “ serving the creature, more than the Creator, who is blessed for evermore,” the tendency of their conduct is to bring great dishonour



upon the cause of Christ. It tends to make sinners quiet and bold ; and to say "*peace, peace, where there is no peace.*"

V. It is inexpedient, as the great Head of the Church, who is Himself *the light of the world*, expressly saith, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." What *light, or good work*, is there in dancing? What is there to lead any to *glorify their Father who is in heaven*? "The Bride, the Lamb's wife," is not distinguished for bodily activity, and natural accomplishments, but for her moral beauty. "The king's daughter is all glorious within: her clothing is of wrought gold." She is clothed, not in her "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

A few broken-hearted sinners, crying "unclean, unclean," cheerfully giving up all for Christ, conscientiously observing all the laws of God and man, daily bearing the fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" who are ready to every good word and work, and who actually excite "joy in the presence of the angels of God," are worth infinitely more to shed around them the lustre of true religion, than a whole host of *dancing professors*!

VI. It is inexpedient, as Paul, who was distinguished for his ability and piety, saith, "Brethren, be followers together of me, and mark them who walk so, as ye have us for an example." We have no example that Paul, or any of the apostles, ever danced. There is not the least reason to believe that any of them ever did, after they were converted to the Christian faith. If their example is to be followed, it is clearly evident, that Christians ought not to dance. The apostles left all, and followed Christ: Christians should follow their example. A wish to mingle in the dance, when found among those who have named Christ, does not look like "forgetting the things that are behind, and reaching forth unto those things which are before," and pressing "towards the mark for the prize of the high calling of God, in Christ Jesus." It appears much more like those Israelites in the wilderness, who said to Moses, "We remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlicks." One writer observes, "There is nothing more vexatious than to see those who are called Christians, banking after enjoyments which they yet profess to be base and unsatisfactory. What is the world to think of such conduct? Can any thing more effectually belie our professions, and reproach our religion? We have pleasures of our own. Religion takes nothing from us that is worth retaining. All that is really innocent in life we can enjoy in common with the world, and with a double relish; and in addition to this, we are introduced to the uncloying, sublime pleasures, connected with our spiritual existence. O let us not pawn this birth-right for a mess of pottage! Let us rise into the enjoyment of religion! The spirit of the world must be opposed by its master-spirit. The Christian, who is properly under its influence, looks on worldly objects as mean and despicable."



Those who indulge in the pleasures of the world, whatever may be their opinion about themselves, render their religion suspicious in the view of all judicious Christians. They fear that their hearts are not right with God. However great their terrors or joys have been, as they allowedly indulge themselves in unhallowed amusements, they fear that sooner or later it may be said of them—"the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire."

VII. It is inexpedient, in view of the great things which await them. This world, where Christians now dwell, will eventually, with all its glory, be consumed by fire; and, when that day shall come, *they shall be transformed into the Divine likeness*. "We know that when he shall appear, we shall be like him, for we shall see him as he is." As the scaffolding of a house is subordinate to the house, and will immediately be knocked away when the building is completed, so is the material world subordinate to the church; and, as soon as the purposes of God's grace are accomplished on earth, with regard to our guilty race, it will be destroyed. "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burned up."

In view of this awful desolation, the Apostle inquires—"Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness? Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." He then adds, by way of exhortation, "Wherefore, beloved, seeing that you look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." Be *diligent* in what? Not in dancing; "for bodily exercise profiteth little;" but in breathing the spirit, and practising the duties of religion: "Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

Christians ought to be diligent in their endeavours to advance Christ's interest on the earth, and to lay up for themselves *treasure in heaven*; the time is short: "in such an hour as ye think not, the Son of Man cometh: Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Is it possible for any, who stand in the love and fear of God, who realize the approach of that awful desolation foretold by the Apostle, and who see how much service there is need of doing for their Divine Master, willingly to spend any of their precious time in dancing for vain amusement? Must not the deeply interesting scenes which await them tend to stifle all their feelings for this kind of pleasure, and to awaken their sensibilities, not only for themselves, but for a world lying in wickedness? "For the time is come that judgment must begin at the house of God; and, if it first begin at us, what

shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Instead of casting a *stumbling-block in the way* of others, I would say to you, my daughter, "If ye then be risen with Christ," as ye hope, "seek those things which are above, where Christ sitteth at the right hand of God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If you are indeed a Christian, you are "bought with a price"—a great price! You "were not redeemed with corruptible things, as silver and gold;—but with the precious blood of Christ, as a lamb without blemish, and without spot:" therefore, "glorify God in your body and in your spirit, which are God's." As a Christian, your limbs, and every faculty of your body and soul, are to be used for His glory. Conduct in this way, and you will spread a sweet savour around you, and find, at last, that in keeping the divine commands there is a great reward. *It is your Father's good pleasure to give you the kingdom: the God of peace shall bruise Satan under your feet shortly: if you deny yourself for Christ's sake, and by patient continuance in well-doing seek for glory, and honour, and immortality, God will render unto you eternal life.* What are the most fascinating things on earth, compared with those which "eye hath not seen, nor ear heard?" and of which it "hath not entered into the heart of man to conceive?" What are the songs of earth to the anthems of heaven? What is it to dance with the gay, and to share with them in all the dazzling pleasures of the ball-room, to what it will be to mingle with pure spirits, and to share with them in drinking happiness at the fountain-head?

You will not think, my daughter, from these remarks, that I suppose religion requires us to be gloomy. On the contrary, I would adopt the words of inspiration, and exhort you to "rejoice in the Lord always, and again I say rejoice." But express your joy under a realizing sense of your *exalted nature, as made for immortality*. Remember you are not always to continue in the flesh. Keep in view your high vocation as a Christian, and the spectators of your conduct, not only on earth, but in heaven! Ever bear in mind the words of the Apostle—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Shall Christians linger to gather fading flowers by the rivulets of time, or press forward to gather those which grow beside the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

I well know, if they conform to the world, by sharing in its vain amusements, and dancing a little, if it be only at weddings, they will be highly commended for their liberality of sentiment and conduct; their freedom from superstition, and from a methodistical or puritanical spirit. But how much will this commendation be worth in a dying hour?—That hour, with all its awful solemnities, is near at hand! The death-warrant is signed against our whole world, and

its execution may be speedy. Who knows but it is written in the decree of heaven, with respect to the *dancing professor*, "*this year thou shalt die!*" or even "*this night shall thy soul be required of thee.*"

My dear daughter, be wise for yourself; remember that "the friendship of the world is enmity with God." Seek not its laurels, but desire the plaudit of your Judge. Hath he not said—"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

Treat the world wisely, while you live in it: give to the young, the gay, and the fashionable, all that belongs to them; but see that it is your constant desire to imitate Him who "went about doing good." While some of the professed friends of Christ are led astray by the fascinations of the dance, may you adorn the doctrine of God, your Saviour, by a well-ordered life and conversation. Visit the widow and the fatherless. Look into the cottages of the poor, whose neglected occupants will sometimes need a piece of bread, at others, to be taught how to make or mend a garment. Some will need a tract, others a Bible; some to be taught industry, honesty, temperance, and kindness; and many to be shown the way for sinners to be pardoned through the blood of Christ. The biography of the late excellent Mrs. Graham will afford much to encourage and animate you in such a course of life. Let your examples be what hers were; that when you come to lie on your death-bed, you can wish your children to imitate them. The part you are to act in this probationary state will be short; therefore, work while the day of life lasts; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Soon, very soon, the shroud will cover you, and the grave swallow you up! Let the world be the better for you while you live. Realize that your children are travelling with you to the world of spirits, and lead them on their journey, praying, in the *narrow path*, that their lives may be full of mercy and good fruits. Keep your accountability in constant view. Look at the crown at the end of the race, and "so run that you may obtain."

With my best wishes to your husband and children,

I remain, my dear daughter,

Your affectionate Parent.

### CALL FOR MORE CHURCHES AND MINISTERS.

Notwithstanding that several additions to the number of churches and ministers in this city have been made within a few years past, there is, unquestionably, a necessity for a still greater increase. We are happy to see the subject taken up in a spirited manner by the Presbytery of New-York, and have no doubt but good will result from an extensive circulation of the following address of the Presbyterian Society. The address is signed by the Executive Committee, which is appointed by the Presbytery. The payment of one dollar annually, or ten dollars at one time, constitute a person a member of the Society.

BRETHREN—It is known to you that, at the meeting of the Presbytery, in the spring of 1822, a society was organized under their care, for the purpose of supplying with the means of grace those



who are destitute of them in the city of New-York, and its vicinity. It being inconvenient for the whole Presbytery to meet as often as might be necessary, an Executive Committee is annually appointed to devise and prosecute measures for effecting the design. Hitherto the amount of contributions from the churches has borne no adequate proportion to the magnitude of the object. As one means of raising the necessary funds, the committee have thought proper to request the churches under the care of the Presbytery, to make statedly a collection at the service next succeeding the administration of the Lord's Supper, or at such other times as might be convenient; and, persuaded that the object has not been fully understood, or duly appreciated, they beg leave to call your attention to it on the present occasion.

The grand object of the society is to increase the number and efficiency of Presbyterian congregations within the bounds of this Presbytery; or, to furnish with the preaching and ordinances of the Gospel, those who, through their own neglect, or for other reasons, do not enjoy them.

The manner of proceeding is, to select a section of the city or country, where a new congregation is needed, to provide a temporary place of worship, and to employ an able and faithful minister to proclaim the Gospel in that place, and from house to house. Whenever a sufficient number, who are either the fruits of the preacher's labours, or who, from convenience, or a desire to do good, choose to worship there, a church and congregation are organized, and they take measures to erect a suitable house of worship, and call either the individual who has laboured amongst them, or some other, to become their stated pastor.

By this means, those who are not able to contribute to the support of the Gospel, are incorporated with those who are; and it is reasonable to expect, that at no great distance of time, a congregation will be collected, which shall be able to defray at least a portion of the expense of their house of worship, support the preaching of the Gospel, and unite, with sister congregations, in extending the same blessings to other destitute portions of the community.

While the funds, which are put into the hands of the committee, are appropriated, exclusively, to the support of preaching, and the defraying of incidental expenses, it ought not to be forgotten, that as individuals, it is indispensable that you contribute to the erection of suitable houses of worship, as this must ever be a principal means of collecting efficient congregations.

The committee are not ignorant of the fact, that there exists in the minds of some, an opinion, that churches are multiplying too rapidly in this city. A very slight examination of the religious state of the city is sufficient to remove from every candid mind an impression so erroneous and so paralyzing.

According to a statement recently published, there are 81 churches in the city and county of New-York.\* This, it will be recollected,

\* When the churches now building are completed, there will be 87 places of public worship in the city and county of New-York.—*Edit.*

embraces all the churches of every description on the whole island ; including the chapels in the Alms-house, State Prison, and several which are, and will necessarily remain, unoccupied.\*

Supposing, however, that there are churches sufficient to accommodate the whole population, (a supposition which we by no means admit, even were they properly located,) the argument in favour of more churches will not be materially affected. If you examine the location of the churches, you will find that there is a much greater proportion in the lower than in the upper and more recently settled parts of the city. Of the Presbyterian there is in the seventh ward but one ; in the tenth, containing, it is supposed, a population of at least twenty thousand, there are but two, which together are not so large as one of our churches in the lower part of the city.† The other upper wards are supplied nearly in the same ratio. And shall we, after all, listen to the popular clamor raised, we fear, by avarice

\* When the new places of worship are completed, the number of square feet which they will occupy, measured on the *outside*, including porticos, &c. will be 337,173 feet. From this total we deduct for two places of worship unoccupied, 3964 feet, and for the Alms-House and State-Prison Chapels, 5136 feet, leaving 328,073 feet. If an average of 4000 feet will seat 1000 persons, there is church room enough in the city and county (provided it were properly located,) to seat 82,018 persons. If by a proper attention to the duties of public worship, *two thirds* of a given population could attend at the same time, (and we think the estimate quite low enough,) church room is required for 86,666 of the inhabitants, (130,000,) and of course, at present, 4,648 men, women, and children are detained from attending public worship, for the want of seats. But in determining the question, whether there is church room enough in the city, it is a most important matter to examine the location of the churches. The first ward is better supplied with houses for worship than any other : it has nine, capable of seating 11,408 persons, a number not exceeding its own population. In the seventh ward the population in 1819 was 13,304—it probably now exceeds 15,000, but has church room for only 2,556, according to our scale of allowing 4,000 feet for 1000 persons. The thirteen places of worship in the sixth ward will seat 11,172 ; its population in 1819 was 15,733. In short, the most cursory glance at the location of the churches in the city, with a comparison of their seats with the population, will convince any unprejudiced mind that ten or twelve new churches, properly located, would not be too many for the additions of another year.

† But this is no evidence that the inhabitants of the tenth ward are deficient of church room, or the means of grace. Still, we will see what is their proportion of church room. They have four Methodist, two Episcopal, two Presbyterian, one Baptist, and one German Reformed churches. These ten churches will seat 9,375 persons, which is *not one half the population*. Neither can they be accommodated by going into the adjoining ward ; for it will be seen, by the preceding note, that the seventh ward is still more destitute ; the sixth ward has not church room now for the population of 1819 ; the nearest church in the ninth ward is St. James', three or four miles distant, and could the people cross the East River, they would find on Long Island but few churches, and those occupied.—*Editor*.

and selfishness, rather than a sincere regard for Zion, that there are too many churches already?

From actual examination, we know that there are hundreds of families, and those of all ranks in society, that do not stately attend any place of worship. The extensive and open profanation of the Sabbath, and the abounding iniquity of every description, do not indicate that there is no need of more churches or of more extended Christian effort in the city of New-York. If we pass the bounds of the city, the cry of necessity is still heard. Besides several villages in the county of New-York, almost the whole of Westchester county,\* and a part of Long-Island, within the bounds of this Presbytery,† are destitute of stated preaching. The people generally are abundantly able to support the Gospel, and would doubtless be disposed to do it, provided suitable exertions were made to awaken their attention to its importance. From some of these places we have already received pressing solicitations for aid; and several of our congregations, particularly such as are in their infant state, greatly need our fostering care.

Will it be said, that all who are disposed actually attend public worship? Let it not be forgotten that one great design of the Gospel is to excite a desire to possess and enjoy its privileges. Hundreds of families among us have never seen a minister or professed follower of Christ within their dwellings for the purpose of awakening their attention to the concerns of another world. The objection may with more propriety be made, after we shall have sent forth the heralds of the cross, shall have been instrumental in erecting suitable places of worship, shall have felt, and prayed, and laboured for their salvation as much as the command of Christ, our own profession, and their pressing necessities require.

We are not left, however, on this point, to mere conjecture. The means we propose to employ are such as have been appointed by the great Head of the church, and such as he has blessed in every age; such as he has abundantly blessed in the city of New-York. Though our efforts have been very limited, we have accomplished sufficient to show what might be done had we the requisite means. Besides aiding to a small amount one of our infant congregations, we have occupied one station, the one in the vicinity of Bond-street, where the Rev. Mr. Bruen is now labouring. A congregation has been organized, and incipient measures have been adopted for erecting a house of worship. The prospect is, that a large and efficient church and congregation will be collected. Within a few years the number of Presbyterian churches in the city has more than doubled. The people who compose those recently established, have not been taken from the old ones, for they have been continually increasing in numbers and efficiency. If some few have withdrawn, their places have been more than supplied by others. Nor have they come from other denominations, but from that great

\* The population of Westchester county in 1821 was 32,633.

† Embracing, we believe, a population of about 30,000.



mass of the community not connected with any congregation whatever.—Hundreds are now numbered with the professed followers of Christ, who, but for these efforts, must, in all human probability, have remained in the gall of bitterness and bonds of iniquity. If so much could be accomplished by individual effort, what might not be done by the united and systematic efforts of all our churches? The committee have selected several stations, in their view as important as the one already occupied; but from want of funds, can send forth no more labourers into the vineyard. They appeal to the churches, and inquire whether the work shall be relinquished, or whether they will afford the requisite means for its completion.

So long as you have confidence in the wisdom and integrity of your ministers and elders who compose the Presbytery of New-York, you cannot doubt that there is a pressing demand for more churches, and that all which you contribute will be faithfully and judiciously applied.

The claim is of no ordinary character. Does the command of Christ require that we should not remit our efforts till the Gospel is preached to every creature throughout the whole world? most surely, then, are we bound to see that it is preached to those whom Providence has placed under our immediate inspection. Who can be expected to care for the multitudes that are perishing at our own door, and under our own eyes, if we do not?—To whom shall our infant churches look for that little temporary aid which they need to enable them to retain the privileges of the gospel, if the mother churches do not extend to them their patronage?

Were our sole object to evangelize the more distant regions of our own or of other countries, it would be difficult to devise a more effectual mode of doing it than that of increasing the number and efficiency of congregations in the city of New-York and its vicinity. It is well known that our city congregations, distinguished, as many of them are, for wealth, influence, and liberality, are safely relied upon for the means of sending the Gospel abroad. Every new one will become a powerful ally. Double the number of such congregations, and you double the means of doing good. We do not, however, wish you to withdraw your support from other institutions, whose design is to extend the triumphs of the cross. We ask you to view this object in all its magnitude, to trace its probable results, and then decide whether its claims are not imperious, whether you are not prepared to do something for its accomplishment.

Consider the influence which a city like this, elevated above all the other cities of the land, must exert on the surrounding country; an influence extending in a greater or less degree to the extremities of the Union, and then decide whether it be not of immense importance that the institutions of the gospel should here be firmly established; that this city should become a fountain of life, that the streams which flow from it, may not spread around moral desolation, but a salutary, christian, heavenly influence, which shall extend to every city, town, and village throughout our favoured country.

View it in the prospective increase of its population and influence.

If, as estimated, its population is to be doubled in fifteen or twenty years, if before this century close it will surpass in the number of its inhabitants the greatest cities of Europe, is it not incumbent on the churches to adopt effectual measures, not only for supplying the multitudes now destitute of the means of grace, but for securing to our increasing population the same invaluable blessings?

Our city is comparatively in its infancy; let the impress of christianity be now given to it, and it will not easily be effaced. It is questionable whether the rich could dispose of a portion of their property in a manner which would more effectually promote the interests of Christ's kingdom, than by establishing a fund under the controul of the Presbytery, for the ultimate completion of this design.\*

But were we to confine our views simply to the present population, surely there is sufficient here to awaken all our energy. Who can estimate the value of the soul! who can compute its happiness, if saved—its sufferings, if lost! Hundreds and thousands of such souls, we have reason to fear, will go from the midst of us, if neglected, to the world of despair; if we extend to them those christian privileges by which we have been distinguished and blessed, we may reasonably hope that they will become the heirs of eternal life.

Let not christians suppose that it is enough to sympathize with their brethren who are engaged in the arduous work of establishing new congregations, to encourage and animate them by their conversation and their prayers. The work cannot be carried forward, the enterprise must fail, unless they are willing to contribute of their substance. In the name of that Saviour whom you profess to love, we call upon you not to suffer the souls whom God has committed to your charge, to perish for want of those means of grace with which you can so easily furnish them. Call to mind the solemnities of the sacramental supper, and the covenant into which you have entered, to consecrate your all to the glory of your divine Master. Think what would induce you to relinquish your hope of eternal life, or be deprived of the privileges you enjoy. To others, the same hopes are equally important; their souls are equally precious, and they are capable of the same high and holy enjoyments.

If we can see so many thousands in the midst of us living and dying in their sins, and not have all our energies called forth into vigorous action to supply them with the preaching of that gospel through which God is pleased to save them that believe, how dwelleth the love of God in us? how can the same mind be in us that was in Christ Jesus our Lord, who, though rich, yet for our sakes became poor, that we through his poverty might be made rich? how can we have the spirit of that Saviour, who, when he beheld sinners, prayed for them, and wept over them; and died on the cross to redeem them? Let a spirit of enlarged benevolence animate every heart; let the rich cast in of their abundance; let not the poor withhold their mite. Let all, in thankful remembrance

\* A moment's reflection will show, that this suggestion is worthy of attention.

of the dying love of their Saviour, and the distinguishing grace by which he has made them to differ from others, give as the Lord has prospered them. Let all who feel any interest in the welfare of civil society, in the best temporal interests of their fellow-men, who prefer virtue to vice, christianity to infidelity, lend us their aid in diffusing the influence of the gospel. No one on his dying pillow will regret what he shall have done for the salvation of his fellow-men, and the honour of that Saviour who is "God over all, blessed for ever."

\*\* Donations received by the Ministers and Elders of the Presbyterian Churches.

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For the Christian Herald.

THE AFRICO-AMERICANS.—No. I.

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THEIR NUMBER AND PROSPECTIVE INCREASE.

There is a dark spot on our national character, saddening the atmosphere of our country's prospects, which every American patriot, as well as every Christian philanthropist, must wish to see removed. We particularly refer to the existence of negro-slavery among us, to an alarming extent, and in nearly its most appalling form. The subject has, indeed, been constantly adverted to in our public prints—it is often made the topic of familiar discourse, and, quite too frequently, of ignorant and unfriendly declamation: but we have seldom seen its multiplied claims upon the benevolent spirit of the day ably and candidly discussed. On no one practical subject, of a national character, do we conceive the majority of our citizens have greater need to obtain more correct and extensive information. No equal stain exists upon our moral and political character, to which we are so generally callous. There is no sign in our national prospects equally portentous, which has not called forth from our patriotism or our philanthropy a more generous endeavour to anticipate the evil. It is the impression of these facts which induces the writer to commence a series of numbers on a subject he would gladly have left in better hands, but which he cannot consent to leave to unmerited neglect.

By the last census, of 1820, there are within the United States 1,764,836 people of colour. Of these, 233,000 are nominally free; the remaining 1,531,836 are slaves. From a comparison of the last census with the two preceding, in 1800 and 1810, we perceive that the coloured population have increased, for thirty years past, by a greater per cent. than the whites. The number of blacks, and particularly of enslaved negroes, is gaining upon the whites, even if we extend the comparison to the whole number of inhabitants in the United States. But if we restrict our view to those states where slave-holding is most common, the statement must be still more alarming. "During the ten years between 1810 and 1820, the blacks in Kentucky increased 57 per cent., while the whites increased only 37; in Tennessee, the blacks increased 80 per cent. and the whites



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only 57 ; in Georgia, the blacks increased more than 40 per cent., and the whites only 30 ; in North Carolina, the increase of blacks was 22 per cent., and that of the whites only 11 ; and in South Carolina, the increase of the blacks was 28 per cent., while that of the whites was only 8."\* At this ratio of increase, the slave population in all these states will soon outnumber their masters. Upon the most probable calculation, the whole number of blacks within the United States may be expected, by the beginning of the next century, to amount to twenty millions. More than seventeen millions of these, according to the present proportion of slaves, will be held in absolute bondage. Such is the singular and fearful prospect before us. We have surely little occasion to waste our sympathies on a few millions of Greeks, subjected to the domination of Turkish despotism, or our execrations upon the enemies of Spanish liberty, while we hold in our hands the manacles prepared for a greater number of our fellow men than people both Greece and Spain ; such manacles, too, as neither Frenchman nor Turk would ever dare to forge for the objects of his cruel aggression.

There is no reason whatever to expect an amalgamation to take place of our white and coloured inhabitants. The supposition is contradicted by the experience of two centuries, and is quite as abhorrent to the taste and morality of the present generation, as to those of any which has preceded it. Emancipation itself gives the coloured man no prospect of such equality with his fellow citizens of a different hue. There are no slaves in New-England, and next to none in the three adjoining states of New-York, New-Jersey, and Pennsylvania. But we do not observe in these states, nor in other sections of the country more recently settled, where slavery never existed, an increasing disposition in the two classes of inhabitants to assimilate, and become connected by intermarriages. The most illiterate and indigent white man would consider himself degraded by such a connexion.

There is almost as little disposition, on our part, to meet the negro on the equal ground of civil respect or friendship. No districts of our country would consent to be represented in congress, or in any of our state legislatures, by citizens of colour. We have not the example of their becoming magistrates of any grade, or directors either of our monied or our charitable institutions. They are not allowed, nor do they ever claim the privilege, to occupy the same room in our dwellings, or to sit at the same table with respectable whites. They are, indeed, contrary to the statements of some European travellers,† admitted to have a place in our churches, and at the sacramental table ; but what sections of these consecrated temples are they expected and constrained to occupy ? What seats are commonly allotted to them, even in their approach to the visible communion of our common Lord and Saviour ? We present the subject in this attitude merely to evince, by facts, the little probability there is that the two distinct people will hereafter amalgamate

\* New-York Observer for Nov. 1.

† See London Investigator, No. 12.



into one. Both the taste and the habits of our white population forbid it. The distinction is founded in a circumstance which did not separate the ancient Spartan and his Helots, nor the Roman and his captive Barbarians. The Greek and the Roman citizen had only to educate and manumit their slaves, to place them upon a level with a majority of their countrymen. But the complexion of the negro, no advantages of education, none of enterprise or of moral worth, can change. After all that may be done for the hapless negro, he remains a black man still.

It is this circumstance which destroys every prospect of greatly meliorating the condition of our coloured people, while they continue intermingled with the whites. It places them in the condition of a despised and degraded race. It renders the emancipation of the slave a more than doubtful expedient, because it gives him little besides a nominal freedom, while it places him in a situation to covet and claim, unsuccessfully, an equality of rights and privileges; because the manumission of all, or even the half of our slaves, must be followed by the relinquishment of a large and important section of the country to their possession and influence. With such prospects before him, we need not expect that the planter will acknowledge his obligations to make the sacrifice. Self interest cannot want a better reason for retaining the slave in bondage, than the prospect that his freedom would add little or nothing to his happiness. Nor can we *reasonably* expect the statesmen of the south to approve and adopt those schemes for meliorating the condition of the negro, which threaten to subject themselves or their children to his future domination. Indeed, the movements of the southern legislatures, relative to this subject, sufficiently disclose their jealousy of a growing population of coloured citizens, and the steady determination that their number shall not be rapidly augmented. The work of emancipation, in that quarter, has nearly reached its limits, unless some way shall be provided for conveying the free blacks out of the country. We may consider such a spirit both unnecessary and morally indefensible; but the sacrifice and the consequences of giving a few thousand slaves their liberty, in these northern states, afford no data on which to found a judgment in the present case. At least, the southern people are not about to submit to our arbitration, where not only their wealth but their personal safety is so highly concerned. They are not about to encourage, but entirely to suppress, that disposition to emancipate the slave, whose progress would raise up, in the midst of them, a more numerous, intelligent, and daring population of blacks, to vindicate the wrongs of their brethren. The plea of necessity will take the precedence of all others. We have, therefore, every reason to expect, that if things are suffered to pursue their natural course, the twenty millions of blacks, who may be found in our country at the beginning of the next century, will be in as great a proportion as at present, slaves. Nor is the period so distant, but that some of our offspring, who now breathe the atmosphere of freedom, and *very many* of our children's children, will witness the enormous spectacle, and share in the trying disgrace, if not in the fearful wickedness.

AMICUS.

## MRS. SIMON'S POEMS.

In our last we announced, as in press, a volume of poems from the pen of Mrs. Simon. We have been kindly permitted to peruse the manuscript, and translate a few lines into our pages. Under the general title of "Truth and Error Contrasted, or Evangelical Review of Modern Genius," are embraced a number of pieces of unequal length, on a variety of subjects. We open to the one entitled

BYRON.

Ah! too much dost thou resemble  
Him\* for sacrilege renowned;  
Would, thine heart, like his might tremble,  
E'er thy guilt his fate hath found.  
Why, like impious, vain Belshazzar,  
Thine unhallow'd page to grace,  
Dost thou steal the Temple's treasure,  
And their hallowed form deface?  
From the Ark of Heaven—how daring!—  
That presumptuous hand of thine  
Tore those sacred relics, bearing  
In each form, a soul divine.—  
Where, in more than mortal teaching,  
Man beholdeth from above,  
To the least, and lowest reaching,  
Link'd to God—embodied love—  
These, to grace an idle story,  
Thou hast doom'd, with erring mind—  
Hast allied to shame—where glory  
Purely brightened for mankind

Such solemn warning we fear will be lost upon the Anglo-Grecian Bard.

The man who writes a book and says

" . . . . . I know  
" 'Tis blasphemous; . . . . ."

and yet unblushingly repeats the crime to many tomes, is not likely to be moved by such awful prospects as the following lines present.

Error's votaries may caress thee,  
When thy genius flashes bright—  
Tremble then—e'en when they bless thee,  
God thy sentenced doom may write.  
Fled is then the scorner's gladness,  
Truth hath barb'd the viewless dart—  
Ah! it stings to penal madness,  
Conscience—vulnerable part.  
Though entranc'd in sceptic pleasure,  
Then the gay delusions fly—  
Without limit, form, or measure,  
Truth o'erwhelms the inward eye,  
Dread appeal! but not to reason—  
Sear'd, perverted, gone astray;  
No! to conscience pleads the vision,  
Struck as by a flash of day—  
Blazon'd on the brow of error,  
Written by a hand divine,  
Conscience reads the omen'd terror,  
Of that brief accusing line.  
Justice, that dread sentence sealing,  
Meets the agonizing sight;

\* Daniel, 3d Chap.

Stern, indignant, unrepealing,  
 Dreadful in avenging might—  
 Ah! the raging scorpion's lashing,  
 Yields nor respite, nor repose—  
 Subtle as the lightning's flashing,  
 Are that worm's self-gnawing woes.

Mark! a "still small voice" arresting,  
 Reason sinking in despair;  
 See! dread pomp "the Book" investing,  
 Once that seem'd beneath thy care.  
 Wide creation might have lent thee  
 What might reason's line explore;  
 Or wild fancy might invent thee,  
 Prodigies from fiction's store.

The rest of this and the following stanza we must pass over for the want of room. We would remark, by the way, that not only this Noble Infidel, but the poet Laureate, the knighted Scott, Campbell, Crabbe, and Tommy Moore—all this host of "Modern Genius" become in succession the objects of our authoress' entreaty. With the following expostulation addressed to Byron, we must for the present close our extracts.

'Twas an impious guide that led thee  
 To rebel on holy ground:—  
 On that fatal errand sped thee,  
 Where the two-edg'd weapons wound.  
 Think! ah! think, when pride elates thee;  
 When soft flattery charms thine ear,  
 An Omniscient Judge awaits thee—  
 His eternal fiat near.  
 Judge thyself ere conscience harden;  
 And from friend, to foe hath turn'd;  
 How, if just, can Justice pardon  
 Those who heavenly Truth have spurn'd?  
 Mercy, then, to plead refuseth,  
 Thus insulted, scorn'd, defied—  
 Love, embodied Love! accuseth,  
 Thus rejected and denied—  
 He, that form'd the soul's undying,  
 Pure, aspiring, sacred flame,  
 All its boundless wants supplying,  
 All its noble powers should claim—  
 Every talent; he who lends them,  
 Teacheth where they may improve,  
 Whence with interest he demands them—  
 Destin'd in that sphere to move.  
 God is Truth!—His word confiding,  
 Rests unshaken here thy faith?  
 Every rebel passion chiding,  
 Charm'd to peace with—"thus He saith!"  
 God is Love!—thy hope resulting  
 From that love; is this thy theme?  
 In his power to save exulting;  
 Is thy love to him supreme?  
 God is all omniscient Spirit!  
 Thee, the temple of his grace,  
 Doth the Holy One inherit?  
 Consecrated to his praise.

\* \* \* \* \*



## Intelligence.

The AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, received letters from Mr. and Mrs. Simon, previous to their arrival with Mr. Primker in this country, which are published in the last number of *Israel's Advocate*, "as a suitable introduction of these devoted individuals to the notice of the auxiliary Societies, and the Christian public." The letters are dated at Stockhamp, near Dusseldorf, in April last. After congratulating the Society on its prospects, Mr. Simon observes :—

It has become evident to me that the Lord reserves for the Christians of America the scriptural means of effectually benefiting the lost flock of Israel, who have, for eighteen hundred years, been scattered as sheep without a shepherd. European societies, in general, have erred in taking upon themselves *that* part of the work which belongs to God ; while that province which, as human agents, was their duty, they have neglected. God alone can change the stony heart of nature to the impressible heart of the renewed creature in Christ ; in other words, " promote Christianity among the Jews." But men, redeemed by the blood of the common Saviour, may, and should, be fellow-workers with God, in planting, watering, weeding, and watching over the growth of the moral soil.

How many of my destitute brethren, cast off by their intolerant kinsmen, have, after having been hastily or rather prematurely baptized, been exposed to the most dreadful temptations and dangers. What must we think of those husbandmen, who, reaping down a harvest field, leave it *ungathered*, to the contending elements of approaching winter ? But how can those who sit at home, surrounded with all the comforts and affluences of life, realize the harassment to which the believing sons of Abraham are exposed ? Every denomination invite *wealthy* Hebrews to their churches ; thus, over the European continent, some Jews are to be found in the most corrupt Gentile churches ; the wealthy and the poor are thus unhappily divided, who, had they been united in one establishment, would, as in the case of the modern Moravians, and the early apostolic communities, have contributed to support mutually each other, the means of the one with the industry of the other. Seduced by the most pernicious errors, these, in general, subside into nominal Christians ; they lose their national character of unity and attachment, and, instead of assisting, are finally ashamed to own their poor brethren of Israel. The apostles enjoined by doctrine, and also practically, that the rich and the poor should bear each other's burdens for the general good, and the strong labour to support the aged and infirm, since " It is not the will of our heavenly Father that the least of these should perish ;" how dreadful is it, that by stumbling blocks and temptations thrown in their way, they should be offended or made weak, or go aside out of the way. As the great majority of

Hebrews are to be found in countries where the most revolting and monstrous perversions of christianity prevail, what wonder, then, if the mass of the people, who have never known real christianity, should believe that their brethren, in embracing it, have apostatized to a species of heathen idolatry.

Nothing can be conceived worse than the present state of religion over the continent in general, and nothing so subversive of that little, serious impression which a month or two of superficial teaching may have made, than their being left to the danger which abounds on every hand in what are denominated places of Christian worship. The reception which proselytes, with the best desires and characters, meet with, is truly deplorable. Large cities abounding with the influence and power of the rich, who may not be wanting of the theory of Christianity, have yet failed to procure or afford such employment as should enable them to support themselves without the demoralizing and bitter alternative of borrowing or begging; and yet they say, "come to *our* church! and kneel with us at *our* altar! The society of Frankfort, had it not been for the reports of the American Meliorating Society, would have degenerated into a mere tract society, having constantly heard of the miseries which beset those proselytes whom they sent seeking for employment among Christians. Mr. Hiring, of Stuttgart, remarked at their meeting of committee, "that an Israelite, of the most promising description, had been advised by the good people not to embrace Christianity publicly till a situation could be procured for him;" "three years," said he, "have elapsed, and no situation has been provided." Professor Ermann, in Strasburg, wrote some weeks ago to Pastor Boost, in Ofenbach, "that a young man, of the best character and attainments had, in vain, for a length of time, sought in any family or house of business official employment, which," Professor E. observed, "made him now very diffident in recommending any profession of Christianity to those who were in danger, by subsequent temptations and dangers, to make shipwreck of their faith." More than a hundred such cases my own short term of public ministry [labour] among my brethren has furnished. The greater part of those who wish to profess the Christian faith come not converted, nor even convinced, but as *inquirers*; there are many in this flock "*little ones*," weak in faith, and fearful of heart, who say to us, "I believe, help thou our unbelief." How should an immediate and entire transition of faith, under the worst possible circumstances, be expected in Hebrew proselytes? Do we not find among Gentiles many who, though they have been accustomed from their childhood to hear the preaching of the gospel, have spent the greater part, and sometimes the whole of their lives, without being renewed after the moral image of Christ. The times are remarkably favourable for the bringing in of the Jews, so far as concerns their own present state of mind; many of their prejudices are softened, and they no longer refuse admiration to the fine moral character of Christ as a human reformer. They have, therefore, only now to be taught "*the way of God more perfectly*." Whatever considerations may have induced Gentile societies to

prove the faith of Hebrew proselytes with hunger, cold, and nakedness, after a few weeks of spiritual instruction, we, their brethren of the flesh, *cannot* here imitate them; and if our Redeemer said, (of the multitude who he foreknew would follow him ere long for the loaves' sake,) "*I cannot send them away fasting, lest they faint by the way,*" how much more must we say it of those whose motives we have assurance in many instances are purely disinterested.

Hebrew converts require a mode of treatment which their own brethren, who "are afflicted in all their afflictions," can best administer. Having heard of Count Von Der Recke's intended colony to gather Israelites, in order to teach them the useful arts of life, by which they might *support themselves*, I determined to proffer him my free services in such a godlike design; having for some time before been under the painful perplexity, whether it were not *sinful* to add members to the household of nominal religion, which subsequent abandonment to themselves rendered probable. In December, 1821, I heard of his plan from my brother Jadownicky, and immediately after his leaving Rotterdam for America, visited the Count at Overdyck; the February following I went to Scotland, to make known his undertaking, which seemed in answer to my prayers. The society of Glasgow sent him 100*l.* that of Edinburgh, 70*l.* We then proceeded to Stockhamp, a large house which I hired from the Count, a mile distant from his establishment. A class of Hebrew proselytes, of liberal education, &c. whom the Count had not been able to receive for the want of accommodation, I determined to take under my care at Stockhamp. The labouring class he receives, and both institutions are preparing the proselytes for future establishment in America, where exists none of that spiritual bondage under which we labour here; this is, however, an excellent gathering place or telegraph to the other parts of Germany.

It is my intention, with my poor means, to carry out the first twelve proselytes at my own expense. The Lord will provide for those who shall follow at a future period. To the society of Glasgow and Elberfeldt I fearlessly confide the temporal care of Stockhamp, over which my beloved brother Marc shall then preside. The former society had formerly been an auxiliary to that of London, but they have dared to judge for themselves, and the testimony which I shall carry on my heart of them is this, that of upright independence and Christian love. Their memorial with Elberfeld shall flourish among God's gathered people. Other societies are in the attitude of attention and salutary inquiry. All shall issue finally in the universal glory of the Redeemer; glorious and all-supporting thought! The Lord God omnipotent reigneth *over all!*

Mrs. Simon writes:—

*Stockhamp, by Dusseldorf, April 27, 1823.*

REV. AND DEAR SIR,

Along with Mr. Simon and Mr. Marc, who is now under our roof, I unite my voice of thanksgiving and praise to the supreme disposer of hearts, who has, in this time of Israel's extremity, turned so many



in America to undertake their neglected cause. Our souls are refreshed by the prospect which is held out of "a lodge in this wilderness for the wayfaring men" of Israel, where they may "hasten to escape from the storm and tempest." Happy country, which affords a refuge for Abraham's believing sons. Happy Christians, who recognise the claims of the Saviour in the person of his brethren and representatives.

God has been pleased to place me in the very arena of the sufferings of this scattered flock, and has thus taught me to compassionate them; few under the *same circumstances* could do otherwise.

While the heathen have been brought together under the sound of the gospel, taught the useful arts of life, and thus furnished with the practical illustration of Christianity, the children of those whose eternal debtors we are, have (by a strange spirit of fanaticism which has gone abroad in their case) been treated otherwise. I cannot avoid transcribing a passage, written three hundred years ago by Luther, as its application is, if possible, more fitted to our own day. Lutherus Tom. 21. Leipsic edit. page 646: "If you would treat the Jews with kindness, and instruct them with love out of the Holy Scriptures, many of them would become exemplary Christians, and return to the faith of their great ancestor, and the patriarchs and prophets, from which our haughtiness and unkindness has scared them away. If the apostles, who were also Jews, had handled us Heathen as we handle the Jews, not one Heathen would have become a Christian."

In the apostolic method of forming communities, those who err in doctrine may be taught the way of God more perfectly. The unruly may be warned, the disease of soul healed, the weak strengthened, the mourners comforted; where can hypocrisy and self-interested persons be so well detected, exposed, and reformed, as in such situations? while at present they are lost sight of, hardening themselves in wickedness, and exciting distrust and suspicion against the true disciples of Christ who come after them. I heard Mr. Marc observe the other evening to Mr. Simon, "none can bear with the infirmities and errors of our poor weak brethren but we." This I have often witnessed. That critical dissection of the heart, which the skilful hand of their brother can effect with success, they would not endure from a Gentile. They seem to feel that love constrains the severity. The Gentile, like Pharaoh of old, says, ye are idle, "go work;" the Hebrew says, "come, dear brother, let us work;" and thus in every case they win their souls to Christ, and to the love of industry.

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We commenced the *NARRATIVE of the state of Religion within the bounds of the SYNOD OF NEW-YORK* in our last, and shall now conclude it, and add a further account of the Synod's proceedings.

Of the Presbytery of New-York, composed of 23 churches, 17 of which are in the city, the Synod can speak the most in detail, as the reports from its members have been the most explicit.—They find it specially to be commended that the ministers and elders of the churches, in their official character, are diligently employed in enlarging the bounds of Zion, in sending the Gospel, if not into the highways and hedges, yet into the gar-

rets and cellars of that crowded metropolis ; that presbyterian churches are rising in every direction, three having been completed during the last year ; and that they are filling with Christians, who think it not enough to gather the manna which falls at their own door, but who endeavour in some measure to fulfil the great command of our Lord, and preach the Gospel to every creature. In the unexampled growth of these churches, the efforts of missionaries, the zeal of private Christians, we see the seeds of health and everlasting life to that city whence death annually carries so many to the bar of God and sealing of eternity ; and we anxiously pray that the period may not be far distant when its dense population will be purified, its caves and haunts of wickedness abandoned, its churches ten times multiplied, its family altars be numerous as its household fires, and the members of the body of Christ be many as its breathing immortals. Until that happy issue of their prayers and labours, the Synod says—let no man give over—let no man rob God of a seventh of his time, or a tenth of his substance, lest such an one be counted an enlarger of breaches, a breaker down of houses to dwell in.

In the case of individual churches, the Synod have to note that special encouragement has been given to the practice of strict catechetical instruction, from the success experienced by the pastor of the Cedar-street church during the fifteen years of his ministry in that place.

In the Brick Church there has been rather an increase in external attention, but not so many proofs of the spirit's influence in the conviction and conversion of sinners, as were reported at a former period. The elders, together with private Christians in this church, are active in aiding their pastor—visiting the sick, conducting meetings for social prayer, and promoting the cause of Christ, with an unusual zeal, and orderly distribution of their force and intelligence ; and the Synod would commend their example, especially to the eldership in our churches.

In the Wall-street Church, the state of religion is more prosperous than in any former year except the last.

The New Church in Provost-street has experienced much success. The revival which was reported to the Synod last year in the Orange-street Church continues, and the Session have received an addition of 129 members, 102 of whom are from the world.

It is in general to be remarked, of the Spring-street church, that religion has been flourishing ; 84 having been added to the communion during the past year, 36 of whom were from the world ; and of the Broome-street, Bowery, Brooklyn, and Seventh Presbyterian Churches, that the success of the Gospel has been encouraging.

In the Rutgers'-street Church, effects more conspicuous have been wrought, as we trust, by the divine spirit. Within the last year 172 members have been added to the communion, 136 of these upon confession of their faith, of whom 80 are heads of families.

In connecting with the foregoing narrative, a report of the state of religion in the churches under the care of the Second Presbytery of New-York, the Synod notice, as a chief subject of gratitude, that the history of the last year has happily shown that our union did not bring together discordant materials, and that the visible temple of the Lord has in this case gone up without noise. Our brethren from that presbytery report the unanimity of their churches in this union, and the general affection which subsists in the midst of their own churches, and with the sister churches around them.

From the Murray-street Church the next report promises to be more ample and animating, as their pastor has been lately installed, and is about to make trial of his ministry with every encouragement. In the other churches the word of God, and the holy ordinances, are regularly dispensed. Those who sow faithfully and bountifully, shall reap in like measure.

The statistical reports from the other presbyteries are not complete, but within the first presbytery of New-York alone, 733 have been added to the communion during the year past, and of the other presbyteries together, 233, about the usual proportion of whom have been upon confession of their faith.

The Synod judge it important to notice, for the edification of their churches, that in several instances the highest act of discipline has become necessary ; and the Synod would improve this saddening providence, by reminding all the members under their supervision that Christ has given to each church, not only the power of admission, but of exclusion, and that this great remedy of offences is of divine authority ; there is no other manner in which apostates can be dismissed than thro' public excommunication—their admission has been public, so must be their rejection. If aught could be expected to silence clamour against the Church of Christ, it might be the sufficient reason, that such are its terms of compact—once a member, and you abide a member, innocent of public scandal till death, or you will be exhorted, and warned, and intreated, and if your sin force the matter so far, suspended and excommunicated—but you cannot secretly retire. But we sustain this institution neither from the reasonableness of the thing, nor from voluntary compact, but from absolute divine authority ; and until the Lord Jesus Christ shall come in the Doomsday, to reclaim the keys, he says to the Churches and their delegated officers, when they judge according to the Scriptures, "whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

Upon a review of the whole, the synod state that they find in all their churches that

family worship and catechetical instruction is attended to, and benevolent societies fostered, and the monthly concert for prayer held, which, in the language of one of the sessions, is found to be "as the tree of life in the midst of the street of the heavenly city and on either side of the river, which yieldeth her fruit every month, and the leaves are for the healing of the nations."

The United Foreign Missionary Society, and the United Domestic Missionary Society, deserve and receive from the several churches under our care, no small portion of patronage; we would most emphatically commend them to the liberality of all: they are mighty instruments, which have been brought out to the help of the Lord—the field of operation of one is rich as the souls of our white population are valuable—that of the other, extended as our Western forests. May they soon possess the land they work in, in all its length and breadth.

The American Bible Society is supported nobly within our limits, and acts through the wide sphere of influence which its name contemplates.

It remains to inform the churches belonging to this Synod, that they stand bound by their representatives, in connexion with the Synod of New-Jersey, to fill up the endowment of a Professorship in the Theological Seminary at Princeton: to which service they have expressed their readiness more than one year ago, and in which it is hoped their zeal now may provoke many. "As there was a readiness to will, so may there be a performance out of that which ye have." If the members of our churches make their possession the rule of their donation, there will be no lack to him that giveth, and no want to that Institution to which we have promised this supply.

Although in this report negatives have not been dwelt upon, nor what has not been done been stated, the Synod cannot permit this narrative to go to their churches without again enforcing the duty of humiliation and prayer. God has not blessed us as in years past; the public sins are crying evils; because of intemperance and cursing the land mourns, and because of the profanation of the Sabbath; reasons are innumerable within and without the church, why they should be prayerful and vigilant: and while we would not sadden the hearts of the faithful, or cherish ingratitude, since God has left us a remnant, we enjoin such exercises upon all who have put themselves under our general superintendence.

In concluding the whole report, the Synod find every reason in the facts under their observation, to stimulate them to exertion in the cause of the Lord, which is in the end to prevail over all the principalities and powers of darkness. However the ground may look gloomy when they survey the corruption and death which are its prime elements since the fall of man, they rejoice that the spirit of God, the Creator and Redeemer, is in the midst of the chaos, and that the new creation is now remoulding, and the New Jerusalem soon to descend out of heaven, to greet the multitude of converts which the Gospel shall make in this ruined earth. And the Synod would never forget, that in that New Jerusalem are already gathered a cloud of witnesses from this portion of Christ's church—that there are Bishops and Evangelists who have toiled upon the same cold earth, within the same limits where they labour; and that on the spot where they now assemble, Edwards, and Brainerd, and Whitefield have preached; and that since that time, bright stars have ascended from hence to shine forever amidst the lustre of heaven.

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

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## NOTICES AND ACKNOWLEDGMENTS.

The "Correspondence" sent us by the Rev. JEREMIAH O'CALLAGHAN has been received. Though we should certainly take his side of the controversy, if any, our being out of the pale of his church would render useless any thing we might say; we must therefore leave him and the Sacristan to settle their own "expenses of funerals."

"ABRAHAM" is informed that his communication appears to be only an introduction to some further essays on the same subject, and we should prefer to have his whole plan before us, or at least a syllabus of his mode of treating the discussion, previous to deciding upon the insertion of a part. We are not unwilling to hear both sides of a question so important as that, whether Jesus be the promised Messiah; and we feel a peculiar pleasure in believing there are at the present time



many sons of Abraham candidly examining this question: may the Spirit of the ever-living God direct their inquiries, and lead them to the only fountain opened for sin and uncleanness.

"PATRISSANS" will be inserted in our next, and we hope he will find time to favour us again.

## Civil Retrospect.

### FOREIGN.

*Greece.*—The war in this quarter still continues, and with a slow but certain advance on the part of the Greeks. There has been no recent events of much importance. We consider the slowness of the Grecian success as no inconsiderable circumstance, from which to presume its ultimate stability. Had the Greeks succeeded at first to recover a more extensive tract of their country, it is to be feared that habituated to misrule, unacquainted with the true principles of a free government, and presumptuous from their rapid success, they would have run into errors which would have convulsed the country with intestine dissensions, and made it an easy prey to foreign subjugation. But the extended period of this war has served to the Greeks for an apprenticeship in the new art (to them new) of self-government, and it will also give them a more ardent attachment to the new institutions of their country, the establishment of which had cost so much both in privations and suffering.

In *South America* the Spaniards in Peru have recovered their capital from the hands of the Revolutionists, and seem in that quarter to be getting again on a better footing; but our distance from the scene of action prevents our having any accurate information, and hinders us from appreciating correctly the importance of the events of which we are informed.

*Buenos Ayres* is recognized as independent by the mother country; and the republic of *Columbia* has again confined its enemies to the forts of *Porto Cabello*.

*Demarara* has been recently disturbed by an insurrection of the slaves. This, however, has been quelled, and is now succeeded by the executions of the culprits. This insurrection is charged to have been instigated or organized by a person in the character of a preacher, and will have the effect, we fear, of still further circumscribing the few moral and religious privileges of the slaves. It is a fact of too much prominence in the history of such insurrections, that they are almost always charged upon teachers or ministers of religion: this might be less worthy of notice if it were conceded by the slave holders that these persons were only using religion as a mask, and if their indignation would stop at the punishment of hypocrisy. But the melancholy fact is, that the measures which are dictated by the spirit of such occasions are always those of restriction upon all religious and other instruction. Thus are the slaves forced to resort to secret measures, to obtain that knowledge which man will have, and induced to believe that a policy so oppressive and wicked may be defeated, almost of course, by insurrection, and thus are rendered superstitious in expecting the interference of Providence, in putting down a state of things which the most untutored reason perceives must be abhorrent to infinite Wisdom and Goodness. We cannot but wonder at the infatuation of those who, in spite of experience, will still persist in refusing themselves to instruct the slaves in religious knowledge, and in preventing the free access of qualified teachers, suffering, as they thus do, the whole business of instruction to be taken out of the hands of the masters, whose duty God had made it, and placing it in the hands of those who are obliged to elude their observation, and made ready to oppose their authority.

### DOMESTIC.

The annual election in this State has just closed, and to a considerable extent we believe, what is called *the people's ticket*, has prevailed.

### POSTSCRIPT.

Since writing the above, intelligence has reached us of the *fall of Cadiz*; but unaccompanied by any particulars of the terms of capitulation. We presume, however, that France is now, for a season, to give laws to the Spaniards, and hold them in subjection until a counter revolution shall be effected by what redeeming spirit of liberty remains among them; and such an event, we think, may be looked for at no distant period. The king of Spain was to enter Madrid on the first of October.

# Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

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For the Seaman's Magazine.

## THE SALVATION OF SEAMEN IMPORTANT,

VIEWED IN ITS INFLUENCE UPON INDIVIDUAL CHRISTIANS, AND  
UPON THE CHURCH AT LARGE.

In No. 11, the writer showed that "the extensive conversion of Seamen to the faith of Christ, will produce in the church an increase of the fear of God," and "in Christians an increased enlargement of heart." He will now proceed to consider the third "view," which was, that

III. The general conversion of Seamen to the Faith of Christ, will produce among Christians a spirit of union and fellowship now unknown.

This union of Christians is expressed in the before mentioned passage from the prophet\* in the following words addressed to the Church. "Then thou shalt *see and flow together*;—because the abundance of the sea shall be converted unto thee." Two things are here expressed as being the result of the extensive, or abundant conversion of Seamen. "*Seeing and flowing together.*" The first thought, something more than intimates that Christians, certainly in regard to many things concerning the peace and prosperity of the Church, are in darkness. There are certain things of immense importance to the cause of Christ, and to the salvation of the souls of men, which, if seen at all, are seen through a false medium, or else under a false colouring.

This is most lamentably the case in regard to the grounds on which the different branches of the church of Jesus Christ differ from each other, so as not to interchange ministerial labour, and Christian fellowship, and communion at the Lord's table. If all these points of difference were seen only through the simple medium, and in the pure light of truth, they would be seen to be no justifying cause of such wide division, and unchristian feeling and conduct as they have often produced. When Seamen shall be abundantly converted, "Then thou shalt see" that all Christians are one, even as Christ and his Father are one. The ministers of religion "*shall see,*" that they should always teach Christians not to separate and divide from Christians, but to love and live as brethren, forbearing one another and forgiving one another, even as God for Christ's sake hath forgiven them. Eph. iv. 32. This accords with

\* Isaiah, lx. 5.

another prediction of the same prophet, Isa. lii. 8. In an address to the Church, he says: "Thy watchmen shall lift up the voice; with the voice *together shall they sing*: for they shall see *eye to eye* when the Lord shall bring again Zion." When this shall be true of the ministers of Christ, or the watchmen of Zion, they will see many things in a very different light from what they do now; and this difference of views will lead both ministers and people to a very different line of conduct in regard to the great principles of a Christian life; "*The unity of the spirit in the bond of peace.*" Eph. iv. 3. Or, as it is expressed by the prophet, "*FLOWING TOGETHER.*" It should seem that the duty here enjoined, is, in itself, desirable enough, and the authority with which it comes to us, of sufficient weight to have commanded, in every age of the world, the most prompt and perfect obedience; and yet it is probably true that few Christian duties have been more neglected, and few commands more universally disobeyed. The Christian church soon departed from its original purity, and unity of sentiment and of practice, and began to show that the exclusive authority of God was too humbling for the remaining corruptions of the heart. Faith grew feeble, and efforts to unite and save the souls of men languished and became nearly extinct. "Christians, instead of publishing the truth to others, disputed about the truth among themselves; and the Bible, in their hands, instead of being a highway for the simple, became a labyrinth of subtleties for the disputers of the world; and, no longer proclaiming peace, was changed into a magazine of weapons, offensive and defensive, where every combatant might be furnished to his need; where texts were set in array against texts, Evangelist against Evangelist, and Apostle against Apostle. Religion, stripped by the fury of contending parties of every peculiarity belonging to it, remained but an empty name, or retained, like empty space, the sole attribute of being infinitely divisible, while each division contained within itself the living germ of a future subdivision; and sects sprung from sects, as numerous and as noisy as the whelps Milton describes to have littered in the womb of sin,"

"Hourly conceived, and hourly born."

It is true, indeed, that the asperity of party feeling in the church has, in some measure, abated; but still the church is not what she should be, so long as her ministers refuse the interchange of their labours, and her members communion with each other at the table of her Lord. Even in this day of light, and of blessing, there is not that "*flowing together*" of her different branches of which the prophet spake, and which he assures us the conversion of Seamen will produce.

That there should be no division, no sectarian and party interests in the church of Jesus Christ, it were easy to prove at large, did the nature of this essay admit of a protracted discussion; but a few things only can be said here, and those only in a kind of summary way. It must surely be admitted by all, that every visible member of the church of Christ, is a component part of his visible body,



and every real saint a member of that Church which is "The bride, the Lamb's wife." Rev. xxi. 9. Christians are all branches of but one Vine. John, xv. 5. And in these relations, certainly, it is unnatural for them so to divide as not to fellowship, labour, and commune with each other; as it can be nothing less than setting the bride against the bride, and the branches of the same vine against their kindred branches. It is equally indisputable, that God is as much the Father of one denomination of real Christians as he is of another. He says to each of them equally, "I will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. vi. 18. It is no less true that Jesus Christ is the alone Saviour of them all; and they are all united to him by the same faith. They are all "children of God by faith in Christ Jesus." Gal. iii. 26. Their hearts are all purified by faith." Acts, xv. 9; and are all of the "household of faith." Gal. vi. 10. How unnatural then is it for them to refuse to live together in the same house, and eat together at their Father's table! Besides, they are all animated with the same hope. It is "Good hope through grace." 2 Thess. ii. 16. It is to them "as an anchor to the soul." Heb. vi. 19. And by grace they are all "Looking for that blessed hope, and the glorious appearing of the great God," Tit. ii. 13, their Saviour Jesus Christ, who gave himself for them. The source of real peace is promised to them all, and all equally may draw from it. The Lord Jesus says to each of them, "Peace I leave with you, my peace I give unto you." John, xiv. 27. So also they all have the same Holy Ghost for a Comforter, and Teacher, in the words of Christ, as he says to them, John, xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall TEACH YOU ALL THINGS, and bring all things to your remembrance whatsoever I have said unto you." Moreover, to prevent their straying, and falling into fatal errors, the same Leader and Defence takes care of them all. It was prophesied of Jesus Christ, that Jehovah would "give him for a witness to the people, a Leader and Commander to the people." Isa. lv. 4. And Jesus says of himself, John, x. 3, that he "callesh his own sheep by name, and leadeth them out." Their place of *defence*, Isa. xxxiii. 16, is the munition of rocks: and they can all say with the Psalmist, Ps xciv. 22. "The Lord is my defence, and my God is the rock of my refuge." Surely then in this refuge, and with this defence, they may all sit together, and eat together, and labour together, in heavenly places in Christ Jesus, Eph. ii. 6. And they should always do this because they all have but one general employment, and one common interest. Their employment is to glorify God, 1 Cor. x. 31, to be the light of the world and the salt of the earth. Matt. v. 13, 14. And thus strive to save men. 1 Cor. ix. 22. The interest of all is to be wise and turn many to righteousness. Dan. xii. 3. Surely, then, the interest of one is the interest of all; for in Christ they are all one. Gal. iii. 28. To plead for division then, is to fight against our own best interests, and prove to the world that we are under the influence of a spirit that is carnal, and that in this respect we walk as *men*, and

not as *Christians*. 1 Cor. iii. 3. Besides all these things, it is plain that there is on earth but one Table for them all; and the Master says to them concerning its rich provisions, Matt. xxvi, 26, "Take, eat;—drink ye *all* of it."

When once this Table is spread, the King takes his seat at its head, and addressing his bride, he says, Cant. v. 1. "Eat, O friends, drink, yea drink abundantly, O beloved." Now to forbid any of the children to come, can be nothing less than to countermand the King's orders, and make a wide breach in his holy family. Nor is it easily seen why this same Spirit would not deprive the children of all the bread in their Father's house, unless it were taken in a house of division; starve them in this land of drought, and cast them out as aliens and enemies to the commonwealth of Israel; and as being without hope and without God in the world. Eph. ii. 12. But none of them are aliens; and none ought, therefore, in this world to be treated as though they were; for in prospect and in promise they all have one heaven. Jesus says to them, John, xiv 2, 3. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." This will be their reward, and that reward is in heaven. Luke, x. 20. And there, as well as on the earth, they all have one eternal theme of praise. This theme is, God and the Lamb that was slain, &c. It is redeeming mercy, dying love! It is the song of Moses the servant of God, and the song of the Lamb. Let us hear a little of it to animate us by the way, for such as are in [upon] the sea are also to be engaged in it. Rev. v. 12, 13. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. xv. 3, 4, 8. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee O Lord, and glorify thy name? for thou only art holy.—And the temple was filled with smoke from the glory of God, and from his power." Here are no divisions; no sectarian discords, and no jarring string: but every heart beats in UNISON, the song is harmonious as the music of the spheres, and sweet as the harps of angels. And so it should be now in the Church of Jesus Christ on earth.

"Thus would the church below

"Resemble that above,

"Where streams of pleasure ever flow,

"And every heart is love."

When both ministers and people who profess to be the friends of Christ, shall begin largely to drink of this spirit of union or of "flowing together," the Church of God on earth will appear, as a bride to the Lamb, "covered with the robe of righteousness;" Isa. lxi. 10, and will stand before her Lord, "adorned with her jewels," and in "raiment of needlework," and her "clothing of wrought gold." Ps.

xlv. 13, 14, and before her enemies he shall stand like an "army with banners." Cant. vi. 4, and a "two-edged sword in their hand;" Ps. cxlix. 6, and will soon become a "joy of many generations," Isa. lx. 15, "and an honour before all the nations of the earth." Jer. xxxiii. 9. Now this is only presenting the Church of Christ in a glory which she will yet assume in the eyes of the world, for it is just what the God of truth has repeatedly declared she shall be; and nothing besides is so important for her on earth, or so important for the nations and people that know not God. Every thing, therefore, which will have a tendency to bring about this "*flowing together*," or *happy union* of the divided Church of Christ, ought to be cherished and pursued with avidity by every Christian who desires most to adorn the doctrine of God his Saviour, and to do most good to the souls of his fellow-men. The conversion of the Gentiles, according to the word of God, is one thing which is instrumentally to effect it. And facts have corroborated the divine testimony in regard to it; for we have heard of the softening of party asperity among the heathen, so that those, who at home had been taught to have no connection with each other, have united in preaching, ordaining, and communion at the Lord's table \* The abundant conversion of Seamen is to be another event, which, in the providence of God is going to conduce greatly to bring about this happy state of Christian union. God affirms it, and we are bound to believe it, and to labour for their conversion in just the proportion that we desire such a state of things in the Christian Church. Besides, it may be difficult to see how Seamen can be converted, in any considerable numbers, without its having a uniting effect upon the church. They are almost constantly changing their place: and if they are to have, in the different countries which they visit, any Christian connection, it must, in many instances, be with Christians of different denominations. This will of course lead them, as well as those with whom they associate, to converse most on those points of doctrine and practice in which all Christians are agreed: and thus, on both sides, party feelings will not be indulged; the points of difference will gradually diminish, and those of agreement will magnify, till they will finally gain a complete and entire ascendancy over the soul. And in addition to all this, it will probably be a hard case to initiate sailors extensively into the narrow prejudices of sectarian folly. A bigoted sectarian sailor is a being rarely to be found in the maritime world. It should seem almost impossible, that the generous and noble soul of one of these men, should be screwed into the nutshell of Christian division. His enlarged and generous soul will embrace a Christian as a brother in whatever land, or under whatever name he shall find him. And it is not seen how he can carry with him his character for openness, generosity, and frankness as a sailor, and at the same time carry with him the narrowness of sectarian division among Christians. One or the other of these characteristics it seems necessary for a sailor to disclaim; but who that

\* Ceylon M. Journal, for May 5th, June 2d, and July 22d, 1817.



is acquainted with them can imagine that for the sake of a party sentiment they are going to abandon their character for openness, generosity, and union. It is perfectly certain that the religion of Jesus Christ is a religion of peace and love. Instead, therefore, of destroying these marked traits of character in seamen, it will only exalt and ennoble them, raising the men higher and still higher above the petty distinctions among Christian sects. If there be men in the world, who more than other men, from their situation, habits, and customs, are best situated and most disposed to promote this "flowing together" of Christians, these men are pious sailors. They love to dwell upon the divine declarations that Christ and his people *are one*; and with joyful hearts they sing,

" So when Bethel Seamen join'd  
 " Hearts and souls in *one* combin'd ;  
 " One in Christ, and one in prayer ;  
 " Bound in *One*, we firmly swear,  
 " Never from his cross to run.  
 " Come and welcome, sailor, come !"

Now who does not see, that to make a sailor a party sectarian, would be to disqualify him for this song, as he could neither reciprocate its feelings nor its sentiments, and in the mouth of such a man it would only be a deception and a lie, as it is nothing less than telling God and the world that he is a man of union or oneness with all the saints, when he is so only with those of his own party. "Thou shalt see," says God, "and flow together"—because the abundance of the sea shall be converted unto thee." And who can doubt it, so long as EVERY INSTITUTION FOR THE PROMOTION OF THE GOSPEL AMONG SEAMEN IS FOUNDED UPON LIBERAL AND CATHOLIC PRINCIPLES ? Who can doubt it, so long as "BETHEL UNION" is the sailor's standard for religious worship in all the world ? Ah ! who does not see that there was a directing hand of Providence, in fixing the name of the Bethel Flag which now waves in many parts of the world, and which is soon to wave in every harbour, and in every sea, to tell the world, that Christians can be united. It is GOD'S STANDARD, lifted up to tell the nations that his people *can* be ONE, and that they *must* be ONE before the salvation of God shall fill the world : to tell sailors that Christians can care for their souls, and that there is salvation for them in the Lord Jesus Christ. Could the devil destroy the BETHEL UNION, he would hope still to hold the poor sailor in his hard and cruel bondage ; but no ; it is a standard which the God of mercy and salvation has set up, as a *light house*, to warn all seamen to shun the *gulf* of perdition, and the enemy of their souls will not be able to *take it down*, or to put out its *light*. It has also an auxiliary which, although small at present, will yet become great, and fill the world : the *union prayer meetings* have grown out of efforts to save Seamen, and have been productive of good, both by sea and land. The only thing to regret about them is that there is not a more general interest felt in them both by ministers and christians, which would soon render them more interesting and profitable. Let then the friends of Seamen, and of union, stand fast by their *flag* and defend it, labouring without weariness, and praying without ceasing, and soon there will be a "*flowing together*" in the

church; and a general moving among the nations, and the world resound with,

"Hail, blessed union! Seamen hail!

"Under Calv'ry's standard sail;

"Sweetly press all hands at sea;

"May they all embark with thee!

"Christ and his redeem'd are one;

"Come and welcome, sailor, come!"

THE SEAMAN'S FRIEND.\*

### SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

REPORT OF THE REV. JOHN TRUAIR, *Minister of the MARINER'S CHURCH.*

About the first of May last the Rev. Mr. Truair laid before the Board a report of his labours in the Society's service the preceding year. This report, with that of the Rev. Mr. Chase, who is also in the society's employ, we shall now present to our readers.

Seventeen weeks of the year Mr. Truair was employed in different journeys to lay before the public the claims of Seamen. Having been indisposed some time during the year, Mr. T. laboured in the city only twenty-nine weeks. In that time he preached in the Mariners' Church 41 times—eight times in the city when he took up collections for the Society, and nine times without taking collections. He attended 15 Bethel prayer meetings—31 in the Mariners' Church, and about 80 other meetings in the city, in all of which he took a part in the exercises. He also attended funerals, made many visits to families, and on board of vessels. While abroad, he preached 69 times, and assisted at 30 meetings. During the year he preached one hundred and twenty-seven times, assisted at one hundred and fifty-four meetings, attended 60 meetings as a hearer, making a total of 341 public services. While on agencies for the society he travelled 1600 miles, and collected 1350 dollars, viz. 550 dollars in this city, and 800 dollars in other places.

In regard to the success of the labours for the salvation of Seamen, (observes Mr. Truair,) the directors know that it is impossible to form any thing at present like a correct estimate, owing to their ever-changing situation. Many have become anxious about their soul's salvation during the year, have gone to sea, and what the result of it is, or will be, we may never know till the day of final judgment. The congregation in the Mariners' Church, the directors well know, has greatly increased in numbers, and improved in constancy of attendance, and orderly conduct during the year. Indeed, I rarely preach to a more orderly or attentive congregation in any place, than in the Mariners' Church. The Sabbath School is in a very flourishing situation, is very orderly, and has increased to about double the number there was in the forepart of the winter. The teachers and superintendants of that school exerted themselves much, and they have found that it is not in vain to teach the young and the ignorant the things of the soul's eternal interest. They certainly deserve well of the parents of these children, of the directors, and of the Christian community. This school, I think, with the continued exertions of its conductors, promises great good to the rising generation.

The number of hopeful converts to Christ, according to the best estimate I have been able to make, has been about *twenty*; more than half of whom have united with some church. This estimate, I am confident, is within proper bounds, and the number is probably greater; but like the passing wind, they are gone from our shores, and we cannot tell what their real state at present is.

From the whole review of the transactions and events of the year, I think there is the greatest encouragement for the friends of seamen to double their diligence in the work of faith and labour of love for the salvation of these long neglected men. Let the directors and friends of seamen compare their work, and labour, and toil, and exertion for their salvation, with the value of *twenty* or even of *ten* souls, and see if it will not put new energy and zeal into all their subsequent endeavours. Sir, to express my whole soul to the directors in few words on this subject, I would say, "Onward, and renew your strength day by day."

\* The first article in each of the following numbers of this volume of the Seaman's Magazine, viz. 1. 3. 5. 7. 9. and 11, should have been under the signature of "The Seaman's Friend."

From the interesting conversations I have had with seamen, I would select the following.

June 2d, 1822.—Sabbath evening, a seaman came to me after meeting, to tell me that he was "desperately wicked," and was determined to reform his life. He said he hoped he had not run too far to leeward to return, and that he meant to about ship immediately; "knock off swearing and drinking, and become a new man, and try to live the rest of his life to the honour of Christ." He said the sermons that day had nearly broke his heart. I thought he appeared well, as an anxious sinner, and gave him such advice as I judged his situation to require.

Nov. 19th.—Had this afternoon an interesting conversation on one of the docks with a sea-captain, who did not profess to be a religious man. He said it was a fact, that captains and mates wanted preaching to more than the seamen. They ought to set an example, he said, to the seamen; and this duty ought to be impressed upon them, and also the duty of maintaining prayer and worship every Sabbath, on board their ships. He said he knew, from experience, that seamen could be managed better without profane swearing than with it, and that without it they would do more labour, and do it more willingly. He hoped there would be a reform in captains.

Dec. 17.—After meeting I conversed with a seaman about his soul. He seemed to be much concerned about it, and said he feared there was no mercy for him. I pointed him to Christ, but he said, he had sinned much against him. He had been educated to believe that all men would be saved; his mother, he said, taught him so, and he had been, in consequence, very wicked; and he was fearful that this was not the right way. I advised him to be sure that he took a safe vessel for his voyage to eternity.

Feb. 3d, 1823.—Had conversation with a number of seamen to the following effect. One said, he thought he was a sinner; and that he felt different about it, from what he did before he went to the Mariners' Church. But still he thought he could not get religion at once, but that it must be a gradual work, and he should get it by degrees. Some, he said, would pretend to get religion at once, go to the altar with it, and then lose it all again in six months. He wanted a religion that would last. Another said, he felt that he was wicked, but he seemed to know little about sin, or what was necessary to salvation. After being told that there was no way in which sinners could be saved, but by Jesus Christ, who came into the world and died to save sinners; he said, he would believe Christ, love him and serve him. He said he used to swear, but thinks he has knocked off now, and that he does not mean to do it any more. I asked him if he prayed? He said he did not, for he did not know how, but he meant to learn. I asked him if he did not know how to ask the captain for what he wanted? He said he did, so I told him he must ask Christ. Prayer was asking Christ for what we wanted. This man seemed to feel much concern for his soul.

Another said, he was pretty wicked, had been very bad in his life, but he had knocked off swearing now, and prays every night; was sorry for his sins, and meant to forsake them. Before the Mariners' Church was built, he says *they would not let him go to church with his sailor coat and trowsers*; but he could go now, had been to the M. C. ever since it was built, when in port, and he meant to become a good Christian, and leave all his old ways.

Another thought Christ had been with him, and often preserved him, else he should not have returned so often in peace from the dangers of the sea. He said he read the Bible, and prayed every morning and evening—said he loved to pray better than he used to love to swear—that he used to get drunk, but has knocked off that, and meant not any more to be guilty of it. He said he had "great feelings in the Church;" that his heart was warm, and that he will pray for sailors, that they may be saved.

Several of them said they hoped these meetings would continue, and be a blessing to many seamen. It was, they said, true, that there was a reformation among them.

(To be continued.)

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